

The Right

institutiō of baptisme / set forth
by the Reuerēd father in Chyzt / Herman
Archebysshop of Colepne / Wherunto is
also annexed a godlye treatyse of Matrimonye / compyled by the famous Clerke
and faythfull Euangelyst Wolfgangus

Musculus / no lesse fruteful the necessary
for all godly ministers

of Chyists Churche / translated
by the vnpzoffitable
seruaunt of Chyzt
Richard Ryce.

¶ Mark. x. D

¶ Suffer the infantēs to come vnto me / and
forbydde them not / for vnto such the kyngdome
of God is due.

IMPRINTED

at Ippeswich by Anthony
Scoloker. Dwellyng
in. S. Nicholas
Parryshe.

Anno. 1548.

¶ Cum Priuilegio ad impri-
rendum solum.

How to see: 
  



If the prophane Authours ^{Quintus}
(good chryſte Reader) coul- ^{mitatem.}
de conceiue by a naturall ^{proles ut.}
Phantaſy that in Jupiters ^{pamo.}

fathers dauns for the Abou-
daunce of tranſytoꝛpe thinges / a golden
woozlde to be inuented ſo plentefull that
the earth / our commone mother. gaue the
wyllynge the encrease of her wombe /
wythout mannes induſtrye or trauayle /
and the multiplycation of that with foo-
lyſh fayned verſes / to be imputed vnto
the Tyrannous and wycked God Jupy-
ter / both for the commédacion of ſo incō-
ſtaunt a God / and alſo for the perpetuall
memorie of theyꝝ owne Actes and debes.

j. John. ij.

Howe moche moze then (good Chryſten
reader) in theſe oure dayes / maye we (yf
we cloſe not oure eyes in the bꝛode lenne
ſhyne) perceiue not a fayned golde wooz-
lde (as the inuentynꝝ Poetes dyd) but a
woozlde in dede moch moze pꝛetious the
gold / pearle or pꝛetious ſtones / for as mo-
che as heauen incomparably paſſeth the
earth / ſo doth the frute that cometh ther-
of / a boue meaſure exceede all treaſures of
gold / as moch as the celeſtyall ſonne of
God ſurmounteth the Mōna that falleth
from the cloudes. For Gods ſonne and

Ecclijxxviii

Johan. ij.

Gods

Johan. i. Gods woorde is all one. But our frute
Math. xij that we haue comeneth from heauen and
is Gods woorde. Therfore in receyving
it, thou receyvest Gods onely sonne, the
true Messainger that came from heaue.

Colloft. iij. Howe, therfore seing thou hast thys so e-
ternall a treasure embrace it with reueres-
ce, for thy foresathers tasted not therof.

So that now be blessed are thine eyes and
Roma. xij. thine eares, yf thou hast receyved this hea-
uentie treasure i thine here. And that thou
mayst occupie thy selfe and bestowe thy ti-
me to Gods glory, thou hast here a trease
of baptyme by that Reuerende ffather
the Bpshopp of Coleyne one of the Elec-
tours of the sacred Empryre copited in las-
tin and now sett fourth into English, to
thy commoditee (good chrysten reader).
Not that I woulde take vppon me arzo-
gauntly to instruct my former pceders

Math. xvj. sours. But onely for as moch as it is a
thyng so necessary for the Ignoraunce and
also partely to fetch my talent oute of the

Luc. xij. earthe againe and to employe it to the glor-
y of God and vrylyte of chrystes pooze
lytle flocke. And i as moch as the matter
is so weyghty, and had in daylie exercise.
Pea the sponser ande sureties beyng so
blynd in thys so great a matter, **Presump-**
tyng

syng befoze an Ignoraunt guyde to ans-
were for the fayth of the Chylde / of the
which for the moost parte they are both
(the more pptye yf it pleased God) to seeke
and to learne in this thinge / which ought
to be learned / and to be had in a perfett re- **Math. ix.**
dynes. I thought it meete (good bzother
mynyster) somewhat to succoure thyne
Ignorauncye / ande espcyallye that the
vylearned maye haue wherewith to exers-
cise them selues in the meane season / that **Johan. v.**
in ransackynge this small peece of woozke /
befoze hand / they maye with knowledge
answere for theyr infantes / whan they
shall with the fauour of theyr Parentes
be moued to so Chypstyan a busines. Un-
to this treatyse also haste thou annexed a
very Godly / commendable and compen- **Ephes. iiii.**
dyous woozke / no lesse learned the neces-
sary to all the faithfull ministers of Chri-
stes church / elucubrate and set forth by
the famous Clerck and faithfull euange-
list / **Wolfgangus Musculus** / And nowe
also for thy proffit ande vtyltye (good
bzother in Chypst) both drawen oute of
latyn into Englysh / by the vnproffyttable
seruaunt of Ihesus Chypst **Richardus Rice.** **Timoth. i.**
Take the both ad vse the to Gods glory /
to whome onely / for thou geue the prayse
Amen.

An exhorta= cion of the Pastor to them that offer the infant in the congrega= cyon.



WHICH beloneth in Christ
 Iohn we daily haue by the woꝝ
 ne of God and learne by comon
 experience as well in life as
 in death, that fro the fall of Adam, we aꝝ
 re conceived in lyke transgressyon, ande
 boꝝne

borne in synne / ande are gyltye of Gods
wzath / and condemned for Adams for-
gett / except we be deliuered by the death and
mercytes of the sone of God Iesus Chyzt
our lozde . Seyng then that thys infaunt /
by the commone let of nature / is borne in
lyke transgression / ther is no questyon /
but that he nedes is despyled wyth the sa-
me ozygynall dyscase and synne / and is in
subiection to eternall death and dampna-
cyon . But God the father (thzough hys
vnspeakeable pitie ande mercy towarde
mākinde) sent his sonne to saue the woꝛl-
de . And in that wyll he haue thys infaunt
also saued / which parteineth to the woꝛl-
de . ffor he toke a waye the synnes of all
the woꝛlde . And hath delyuered ande sa-
ued as well the yong Babes / as vs of dis-
cretyon and yerres / from synne / death / the
deuell and dampnatiō . The which wol-
de the lytle ones to be offred vnto hī / that
he myght dyscrybute hys blessynge vnto
them . Therfoze of your Chyztian loue
and charytye / take this Chylde and bzing
hym vnto Chyzt / And offer him by your
godlye Pzayers / that of hym / he maye re-
ceyue remysyon of his synnes / and be tras-
lated into the Kyngdome of his grace / de-
liue-

lyuered from the tyzanny of Sathan/ and
be made partaker / ande heyre of the eter-
nall saluacyon. And be ye certeilie assured
that the lord Iesus Chzist will gracious-
ly accept this woozke/ and beneuolence of
your charypte towardes thys infant.
And gyue eare to your Prayers / because
he hath so comaunded in hys holpe woorde/
saying / suffer the litle ones to come vns
to me / for vnto soche belogeth the kyng-
dome of heauen.

Interrogations to the Godfathers ande Godmo- thers.

Beleue ye these thynges which are set be-
foze you by the woozde of God to be true/
as concerning the coztuption of oure na-
ture / thzough ozygynall sinne. And of the
regeneracion of rylsng againe in Chziste
Iesus our Lorde / ande of the eternall fel-
lowship with God / which is declared vns
to vs in the sacred baptisme.

Answer.

We do surelie beleue it.

Doo ye then requyre of a pure hert ande
of a true faithe this your litle one / (by you
offred ande pzesented vnto Chzist /) to be
deliuered from this coztuption of natu-
re / by

re/ by the vertue and merite of Chzistes
Passyon/ declared in baptime/ ad to be re-
consiled vnto God/ ande to be regenerate
into a newe and eternall lyfe?

Answer.

¶ We do hartelie require it.
Doo ye then renounce ande forsake/ both
on your parte and in the infantes name/
the Deuell and all his workes?

Answer.

¶ We do forsake.
And the woorld/ ande all his concupis-
cence?

Answer.

¶ We doo forsake.
Doo ye beleue in god the father/ almighty
maker of heauen and Earth?

Answer.

¶ We doo beleue.
Doo ye beleue in our lord Iesus Chzist
his onely sonne the which to redeme vs/
was made man/ suffered/ and died/ and rose
agayne/ And ascended into heauen ande
sitteth on the right hād of the father/ And
there he ruleth his cōgregation by his al-
mightie power. And shall come againe in
the ende of the woorld/ manifest to all
men/ and there to Iudge both the quicke
and the dead?

Ans:

Answere. *I We doo beleue.*

Of this faith, do ye cofes our lord Iesus
Chzist, to be as well the Sauour, of this
litle one, as he is our Sauour: the whiche
by his death hath expiate and clenfed
our synnes also, and hath by hys resur-
rection, reconciled you vnto God, and Iustis-
fyed you, and all your synnes purged thzough
his spirite, and that he will fully finish his
godlie Image in you, and restore you to a
perfer life.

Answer.

We doo beleue.

Doo ye beleue in the holighost. The ho-
ly catholike Church. The communion
of Saintes. The forgiveness of synnes.
(The resurrection of the flesh, ande the life
euerlasting.

Answere. *I We do beleue.*

Beleue ye by this confessiō, the holighost
to be as well the teacher of this infant,
as of your selues: and that he wilbe a com-
fort to you bothe: and that ye are the true
membres of Chziste our lord, and his cō-
gregacion: and that this babe shalbe takē
as a membre thzough Baptisme, both of
Chzist and of the congregatiō, in the which
he shal haue remission of synnes, and a cer-
terne assured hope of the resurrection of
the eternall lyfe.

Answere. I We doe beleue.

Will ye then receiue this infanc in the fonteyne of Baptisme? And receiue him for the true sonne of God / a brother and a member of Chyrist? And as soon as he cometh to the yeres of discrecion (if he chaunce to be destitute of hys Parents) (or elles if they shalbe negligent in this behalfe) will you take charge over him that he hereafter lette the .x. commaunders the ciuile or belife as the **Republique** **Baptist** the true meaninge of the Sacramentes as well at home as at the **Cēple** that run straigh from hys tender age he shall vnderstand the spūcere meanyng of this mystry of Baptisme / and also the benefittes geuen vnto hym in Chyrist? And that when he is instruct sufficiently in the religion of Chyriste that he shall confesse the same saych / manifestly with hys owne mouth and voice in the congregacion? And that he shall appoynt hys self to the full worshippe and obedience bothe towarde God and the congregacion?

Answere. I We wyl hartelie.

The dearely beloved see that ye performe the thig that ye haue promysed here in the ptesence of God and Chyrist our sayuour the which is betwene vs and before the whole cōgregatiō. And that with earnest sauh

And ebery one of you both Godfathers
ān Godmothers ān the residue that stān
by/ confesse assuredlie/ ān knowledge this
infāt / after this baptisme receiued exte-
nally/ as the sonne of God. ān accept him
as the member of Chziste / vnto whome
the Aungelles shall minister / do seruyce
and be in subiection. Ande doubt not, but
whāt soeuer eyther good oz badde/ you oz
any other do to this tēder and weake ba-
be/ ye do it vnto God and vnio Chzist ou-
re lordē . Therfoze let no manne thinke
any labour tedious. But let euery man in
tyme mete (either as he is of his kined/
either as he is boude in his vocation) ap-
plie him selfe diligentlie to bzinge vp ande
informe him/ to the lordē/ Godlie and ver-
tuouſlie / that in pzoesse of time/ he maie
kepe all things aright/ that our Sauour
Chziste hath cōmaunded vs . It is ther-
foze your dutie which are geuen / as Pa-
rentes/ kynsfolkes/ Spōsers oz sureti-
ers/ vnto this Childe/ of God/ that as sone
as he groweth to any discretion/ he shalbe
bzought vp to some vertuous Scholes/ oz
into the Churchē/ that he maye the moze
fulye be taught oz instruct/ as well in the
lordes prayer/ the articles of the faith and
the .x. Cōmaundementes/ as in the right
vse

use of the Sacramētes. And that he ma-
ye clerelie perceiue the free grace and riche
benefyttes of God geue vnto him / in his
baptisme. And that he maie réder accouñt
ad a true rekening of his faith befoze the
congregation. And that with his owne
mouth he maie renounce the Deuell / the
woozlde and the lustes of the fleshy before
Chyriste ad the congregation. And that he
will endeuour him selfe / vnto all due obe-
dience / accozdinge to his Gospell. And
that he maye perseuer ande remayne in
Chyriste our lozde / vnto the ende. Ande
dailie encrease in a newe life / as the liuelie
member of Chyriste. And that in this vine
(as a fecundious oz frutefull bzaunche)
he maie beare the pléteous frute of all ver-
tuous woꝝkes / Vnto the praise of God /
and the edyfying of the Congregation.

C Parson.

Name the Chylde.

Godfathers and Godmothers shall ans-
were and name him.

C Person.

I commaunde all ye euell and noysome
spirites in the name of our Lozde Iesus
Chyriste that ye departe from this yonge
infant and sonne of God. And see that ye
nether hurte him / noꝝ hinder him of his

and

and our fathers behalfe.

The Deacon. So be it good lord.

Parson. The lord be with you.

Deaco. And with your spirit also.

Parson. Let vs praye.

O almightie & eternall God, the father
of our lord Iesus Christe, I call vppō
the, for this thine infant and tender babe,
vnto whome thy cōgregation instaunt
lie desyre this sacred signe of baptisme, &
in that thy pitifull and spirituall regene-
ration. And as thou hast sude. Alke, ande
ye shall haue seke, and ye shall find, knoc-
ke, and it shalbe opened vnto you. Euen
so distribute vnto this little one, thy grace
ande mercy, as thy congregation prayeth
for it. That he maye obteyne the redemp-
cion of thy sonne, and the inheritance of
eternal and blessed life, which thy congre-
gation faithfully requiereth, through the
misterie of his baptisme. Opē to him the
doore of thy kingdome, at the which thy
cōgregatiō knocketh for, through Christ
our lord. Deacon. So be it good lord.

Let vs
praye.

O father almightie God, the whiche in
times past, through the floures, by thy fea-
rfull Iudgemēt, destroyedst the wicked
woorld. And for thy tender mercyes sake,
preseruedst the familye of vertuous Iose

eight onelic soules. And also diddest i the
sea ouerwhelme obstinate Pharo the kin
ge of Egypte with his whole armie and foze
of warre, and sufferedst thine own peo-
ple the Israelites to passe throughe it ope
shodde. And in these thigs it was thy plea-
sure that the lauer of regeneratiō, that is/
holie baptisme shulde be prefigured and sig-
nified. Whereouer thou diddest appointe
the water of Iordane to serue to the bap-
tisme of Iesus Christ thy sone. And othe-
r waters beside, and forth to be addict to the
submercion and wasching of the bodie of
the cōgregatiō. We beseeche the of thin vn-
speakeable mercy to beholde graciouſlie
this infant, and giue vnto hi perfect faith/
and thy blessed holy spirite, that throughe
this sacred floude, ther maye perpysh and
be ouerwhelmed in him, what soeuer fil-
thines he receiued by the cōtagion and in-
fectiō of Adam. That he (separated oute
of the nombze of the vngodlie) maye safe-
lie be preserved in the precincts of the con-
gregation. And that he maye with a mery
chere and feruent spirite sanctifie and ac-
knowledge continuallie thy holie name.
And with a cōstant faith and sure hope be
obsequious vnto thy kingdome, wherby
at length, he maye with all thy faithfull
people obteyne the everlastinge promys

of eternall life / through Chyist our lord.
saie all / Amen.

Pastor.

Name the Chylde.

Receyue the Gospell and the power ther
of. And hereafter be not a shamed of god /
of Chyiste thy Saviour / noz of his holy
Euangelion / that the strength of Chyist
crucified / maye be thy refuge / assured ho-
pe and porcion in all thinges. The Dea-
con / So be it.

Pastor.

The lord be wyth you.

Deacon / And with your spryte also.

Pastor.

The wordes of the holie Gospell that fol-
lowe / are after the mynde of. S. Marke.
Deacon / Praises be geuen to God.

Pastor.

Giue good attendaunce to the sacred Gos-
pell. Marke the. x. B. And they broughe
Chylzen vnto Chyiste that he might tou-
che them. But his disciples reproued thes-
e that broughe them. Neuertheles whan
Jesus sawe it / he was displeased / and sai-
de vnto them / Suffer the Chylzen to co-
me vnto me / and forbydde them not / for
vnto soche belongeth the Kynngdome of
God. Verelye I saye vnto you / who soe
urr

uer recepueth not the Kingdome of God
as a Childe/ he shall not enter therein and
he toke hē vp in his armes/ and laide his
handes on them/ and blessed them.

¶ Deacon.

By the vertu of the holy Gospell all our
sinnes mought be forgiven vs. All the peo-
ple shall saye. Amen.

¶ Pastor.

Here I shall desire you with one voice to
saye the lordes prayer and the articles of
the faith. Thys beyng done the Pastor
and the Deacon shall rede these Psalmes
followynge.

Not vnto vs/ o lorde/ not vnto vs but
vnto thy name give praise for thy lovinge
mercy and faithfulness.

Wherfor shall the hea: hē saye/ where
is nowe their God? As for our lorde he
is in heauen he doth what soeuer it pleas-
seth hym.

Praise the Lorde o ye seruauntes. O
praise the name of the Lorde.

Glorie to the ffather / to the sone. ad
to the holyghooste. et cetera.

Blessed be the name of the Lorde/ fro
this tyme forth for ever more.

The Lordes name is worthy to be
prayed/ from the ryng vp of the sonne/

b vnto

unto the going downe of the same.

The lord is highe aboue all heathen/
and his glozy aboue the heauens.

Who is lyke vnto the lord our God?
that hath his dwellinge so highe / which
humblerh him self to beholde that is in
heauen and earth:

Which taketh vp the symple oute of
the dust / and lifreth the pooze oute of the
myze.

That he maie sett him among the rich/
euen amög the pzinces of hys people.

Which maketh the barzen woman to
kepe house / and to be a Joyfull Mother
of Chylderen.

Glorie be to the father / to the sonne ande
to the holyghoost. et ce.

Praise the everlasting. Amen.

¶ Parson.

A The lord be wprh you.

¶ Deacon.

A And wprh your spryte also.

¶ Parson.

A Let vs praye.

O almightie and eternall God our hea-
uenlie father / we pelde the everlastynge
thākes that thou hast vouchsafed to call
vs to thys knowledge of thy grace ande
fayth. Encrease (we hertelie besche the)
this

this faith for euer. And graunt vnto this
infaunt/ thy holie spyrite/ that he (regene-
rated/) maye become the heire of eternall
saluation/ the whych thou hast promised
to thy holie congregatio/ as well yong as
old of thy grace and mercy through Christ
Iesus our lord.

Deacon.

So be it/ blessed Lorde.

Pastor.

This Epistle is after the maner of. S. Paule. Titus. ij.
But after that the kyndnes ande loue of
God our Sauyoure to mā warde appea-
red/ not for the dedes of righteousnes whi-
che we wrought/ but after his mercy/ he
saued vs by the fountayne of the newe
birth/ and renewing of the holighoost which
he shedde on vs abundantlye thorow Je-
sus Christe our Sauour/ that we bring
made righteous by his grace / shulde be
heires of eternall life / according to hope.
This is a true sayinge.

The holyghoost that wrote these thinges
in the Apostles hartes/ graunte that
they also may be printed earnestly in our
mindes and woordes. Saye all. Amen.

Pastor. The lord be with you.

Deacon. And with your spyrite also.

Pastor. The wordes of the holie Gospel that
followe are after the minde of. S. Math. x. viij.

b ij **Chs**

The lord Iesus saith vnto his disciples.
Vnto me is geuen all power in heauen and
earth. So therfore in to all the worlde / and
preache the Gospell to every creature / and
teache all people / baptizinge them in the
name of the father / and of the sonne / and
of the holle ghosst / teaching them to kepe
all thinges that I haue commaunded you.
Who soeuer beleueth and is baptized / shal
be saved / But who soeuer beleueth not /
shal be condempned. And behold / I will aby
de with you still vnto the woorldes ende.

¶ Deacon.

By the vertue of the holy Gospell / all ou
re synnes might be forgeuen vs. Saie all
Amen.

¶ Pastor.

¶ The lord be wyth you.

¶ Deacon.

¶ And wyth your spiryte also.

¶ Pastor.

Let vs praye.

Almyghtie and mercifull God and father.
Thou hast promised vnto Abraham / the
father of all beleuers / and in him also / to
vs his Children / that thou wilt be a God
to vs and our posteritie. Therfore / as
thou receiuest the infantes of the Israe
lytes (thy auntyent People) into grace and
fauour /

fauour: through the promys/ in theyr cir-
cumcision. And as thy sonne our lord & a
Saviour Iesus Chyriste permitted merc-
cifullie/ the Chylderen offered / to appoach
vnto hym/ and blessed them and testified
th it vnto soche doth apperteyne the King-
dome of heauen. Like wise we praye the
instauntely/ that thou wilt receiue our in-
fantes vnto the. And regenerate them as
the newe borne babes. And through the
mysterie of the spryтуall laver of baptis-
me/ permitt them to enter into the follo-
ship of eternal life. Graunt therfore hea-
uenlye father/ that we maye diligentlie of
a pure harte/ require soche abundant ry-
ches of grace/ layde before vs in baptisme
for our little ones. And that we maie kno-
we and receiue with a true fapth/ this un-
corruptible treasures offered vnto vs /
both in the worde and Sacrament. And
that we maye gyue perpetuall prayse and
glozifie the. And reken not vnto him the
forfait of Adams sinne / spreadde and in-
graft into him through his parentes. Nei-
ther yet behold the life of his sureties/ these
Godfathers and Godmothers/ neither of
the purest of all the people. But let the de-
ath and myrte of thy sonne oure Lord
Iesus Chyriste/ take place in him. And maye

pute vnto hi his rightuousnes and obedience. Graſt him into his deatch and resurrection. Make him the membze of thy boſe. And gouerne him / that he maye be thyne heyre and ſonne for euer. Make that we maye knowe hym / after this laſuer / for thy ſonne and the membze of the bodie of thy Chyiſte. Graūt that we maye veruouſly nurture and bzing him vp / in thy feare. And that we maye ſuccour hi in all thinges corporall and ſpirituall.

That thzough him / thy holie name maye be prayſed / the Kyngdom of thy ſoōne diſlated and enlarged. Let thy wyll in hym be done in earth as it is in heauen. Moze ouer preſerue him in proſperitie. Miniſter graciouſlie vnto him the neceſſaries of his lyuyng / and kepe him from all euell / thzough Chyiſt our lord. Saye all hartes lie. Amen.

C Pastor.

I Name the Childe. R.

C Parſon.

I baptiſe the in the name of the father / and of the ſonne / and of the holighood. Amen.

C Pastor.

Name the Childe. R.

C Pastor.

R. Take the bygyt holie immaculate veſture /

besture/whych thou shalt beare befoze the
Judgemētseate of our lord Iesus Chyzt
that thou mayest haue life euerlastyng. and
lyue woold without ende. So be it.

C Name the Childe. R.

A Pastor.

R. Take this burninge and vnspotted
candell/ that when thou comest to yeres
of discretio / of a pure and vnfaigned faith/
thou mayest shync and burne in all godlie
loue/ keepyng the frutes of thy baptyme/
and obseruyng the commaundmentes/
that when the lord cometh to the ma-
riage/ thou mayest mete him with all hys
blessed spirites in his heauenlie Kingdome.
So be it good lord..

Almyghtie eternall God and father of
our lord Iesus Chyiste which hath regene-
rate the with water and the holighoost/
and hath remytted all thy synnes/ conti-
nue the wpth hys grace vnto eternall ly-
fe. Say all Amen.

C Pastor.

Good Chyistians gyue credyte vnto
these woordes ande worke of our Lord
Iesus Chyiste / vppon thys Chylde.
Ande doubt not / but that he wyll re-
ceyue it/ from thys sacred ministerie/ and
embraze hym in hys mercypfull armes.

b iij And

And will graunt vnto hym the blessing
of eternall lyfe / and the perpetuall fellow-
ship of his Kyngdome . The Lorde ande
oure Sauour Iesus Chyſt
conſyrme and increaſe
fayth in you foze-
uer. Amen.

The peace of God be alwayes
wyth you and with the parentes of
the Chylde / ande make it hys
faithfull ſeruaunt.
Amen.

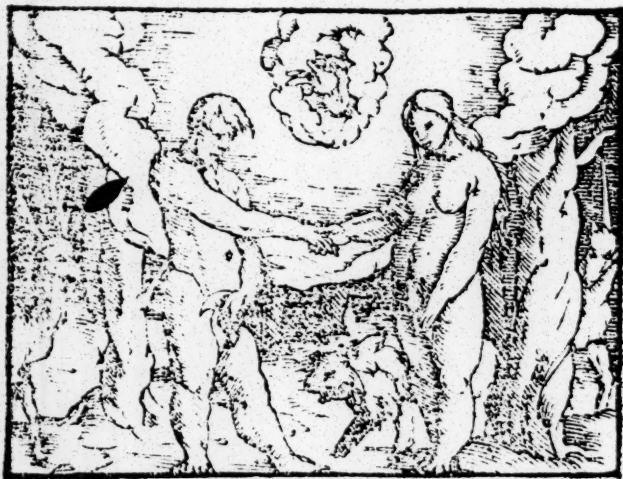
A Right

Godlye treatise of Matrimo-
nye, very mete ande necessary for
all Godlie ministers of Chri-
stes Church.

COMPILED by the famous Cler-
ke ande saythfull Euangelist Wolfgan-
gus Musculus. And nowe for the deple-
tie, profit and furtheraunce of all sayth-
full Chyistians, translated oute of latin
into Englysh by the unprosser-
ble seruant of IESUS
Christ. Rycharde
Kyce.

¶ Hebrews. xiiij. ¶

Let wedlocke be had in pryncesse in all poyntes
tes and let the Chamber be vnderfild for
whozkepurs ad deuoutiers God wyll
Iudge.



As moche as amonge
all other holic ordinaūces
instituted of God / thys
blessed wedlocke / both as
concerning the Authour
place ad cōtinuaūce hath
receiued his praise in the sacred woorde of
God. Let vs (if the God of might shall so
permit) ransacke and deuoutlic peruse
what

what this blessed institutio is of it selfe / and
howe purelie esteemed of God. Ande
tha: we maye Chrysitanly / wpth Goos
feare / enter withour polluted lippes / into
soche a notable matter / first we shall con-
syder what matrimonie is. Secondas
relie / of whome it is. Thyrde / howe
honest and commendable it is / fourthlie /
howe pzooffrable it is. ffifthlye howe ne-
cessary it is. ffoz all these poyntes doth
the Scredpture very plainlie manifeste and
open / against the abusers therof / to their
foule shame ande reproche. The carnall
eye spyeth not in Marriage / the thinge
that is of most pzyce and value therein /
foz in it / seeth it nothing. saue the onelye
copulation of the flesh / betwene the man
and the woman / to content the lust of the
bodie onelie. But he that goeth ande la-
boureth no farther in thys so holie abus-
synes / shall spye so moche betwene forni-
catours and adulterers. ffoz they also cou-
ple theyr fylthy dampned flesh to gether.
Therfore must it be perpended / what sin-
guler thinge holie wedloke hath of it selfe.
Wherin it differeth fro fornicatio and adul-
terie. Wherfore saie / that Marriage is
the coiunctio and couplig of two parsons /
that is to saie. one ma and one woma / into

The defini-
tio of ma-
trimonie.

one

one mete and lawfull flesh and bodye / ac-
 cordinge to the ordynaūces and institutiō
 of God / indissoluble / without separaciō /
 fast knyt and bounde / of equall auctorite
 and power / on both parties. Open this
 diffinityon after this sorte. Byetherē the
 first poīte of this matter / we said / was of
 the lawfull coniunction of two bodies in-
 to one flesh / accordyng to Gods institutiō
 and ordynaunce. But amonge whoomō-
 gers is ther a coniunction of two spych-
 ful boīes / yet is it neither lawfull / ne
 te nor accordyng to Gods ordynaūce but
 the deuils / whose mābers they make thē
 se be as many as mayrie withī the for-
 bidden degrees / contrarpe to Gods woꝝ-
 de. Also we saide in this diffinityon that
 they two must be Joined and knitt one to
 another. For the whiche cause / both father
 and mother must be forsaken. So fast
 muste the bonde be. Moreover the knot
 must be vnsoluable / without separacyon.
 For that that God hath coupled / mā can
 not separate. For all marriages that are
 made / are not of Gods Joyning / but all
 that are righte iustlic and lawfullye ac-
 cordinge to Gods woꝝde performed / are
 of his Joyninge. And soch maye no
 man separate / wythout he wyll despoile
 God

GODS ordenaſſe. To conclude they
muſt be of equall power and auctozitye.
For the mā hath no power over his ow-
ne bodye/ but the woman. Ande likewise
the woman hath not power of her ow- i. Corin. liij
ne bodye/ but the man. But theſe foure
additoyngs can not ſerue/ eyther for adul-
terers or fornicatours For (as we ſaid)
they are not lawfully Joynd after gods
inſtitucion. Neyther maye father ande
mother be forſaken for ſoche vngodlye Exol. xxiij.
couplyng. Neyther is the knot ſo vn-
louſable/ wythout ſeparatyon/ but that it
maye be/ yea/ ought to be ſeparated/ by
the ſwerde of correccion. Welles the
ſwerdebearers are lyke to be ſeparated the
ſelves from GOD. Neyther is ther e-
quall power on bothe parties/ for the
wyll of GOD is/ that every man maye
knowe/ howe to poſſeſſe his owne beſſell i. Text iij.
in ſanctificatyon and holynes. But whoo-
zedome is not holynes/ therfore there is
in whoozedome neyther poſſeſſyon noz
equall power. And for theſe twoo
poyntes/ for as moche as they maye not
have Matrymonye looſe at therr owne
pleaſure/ ande have equall Auctozitye
on a ſtompets ſynkyng and caranous
ſe fleſh/ they abhoze pure Matrimonye/
and

ande haste them to whooredome. The
 which in womankind seke after nothing
 but a licentious rage of dampnable liber-
 ty. In so moche that the ennemyes of hos-
 tie wedlocke are so farze past shame ande
 honestye / that for thys onely cause they
 preferze the filthy concubinaryon of Ba-
 als pzeesses / and is accepted, rather then
 laufull matrimonye. ffor here they put as
 maye an whooze / a stinking dounge laker /
 at theyr pleasure. And in honest wedlocke
 a godlye creature / is well contented /
 wyth a laufull necessary remedye of wyfe /
 and so to kepe her / ad none other. Ther-
 fore (saith the Apostle) Let every manne
 haue hys wyfe / ande every woman her
 i. Corin. vij husband.

Nowe let vs see / who is the
 Authour of this godlie orde-
 naunce.

This matter is very playne in the .ij.
 of Genesys / and also in the xix. of Math.
 where as God is induced ad bzought in /
 as well to be the consecratour and halo-
 wer of this connubiall ad matrimonyall
 Genesys. ij. estate as he is the maker also of mankins
 Math. xix. de. Therfore let the married esteeme them
 selves / to haue the same Authour ad he-
 ad

ad of their copulacyon (rightly / lausfully
and Godly Joyned) that they haue to be
the plasmatour and maker both of bodye
and soule. And let here the contemptners
of this holy institutyon beware and take
good aduise mēt / that in despising marrye
mony / they scozne not also (to their great
shame and reproche) the Auctour of oure
soules and liues.

¶ Chydelye.

Howe honest and commendable it is.

That is manifest in the xliij. to
the hebzues in these woordes. Let wed- Hebz. xliij.
locke be had in price in all pointes / and
let the chamber be vndefiled. These thin-
ges are honest which haue no spot of for-
gett or synne / but are exercised with ver-
tue. In wedlocke can ther not be synne /
in as moche as God is the aucthour and
consecratour ther of / without ye will ma-
ke God the Aucthour of synne / the which
instituted matrymonye. And also it hath
vertue annexed vnto it.

ffirst / of all lausfull ad cōstaunt promys.
Secondly / of mutuall pure ad godly lo-
ue. Chydelye of the necessary comfort
of the Man towarde the Woman / and
the Woman towarde the Man. ffourthly
for

For the preservation of mankinde / with the
grace and blessing of God. Wherefore it is
not without a cause spoken of the 2. poste-
re / let wedlocke / be had in pyce amonge
all men etc.

Ffifthlye.

Howe profitable it is.

The proffite and vtyllitie of this state / is
three owres waies to be noted. first that
thorough it / and by it doth the conservatiō
and generation of mankinde consist. Con-
cubiners and adulterers / doo also bringe
forth Chylderen / but of this generation /
let bastardes and whooze mongers reioy-
ce. Next ther was it the wyll of God / that
mankinde shulde be begotte / thorough ins-
ordinate whozedom and filthyness. The-
ues also are comforted / both with stolen
bread and clothes / wyl any man therfore
graunt that bread and clothyng must be
gotten wylth theft. Also in that God said.
Let vs make him an helper / that maye
beare hym companye. This helper is es-
quall in all poyntes as well in generatiō
education and brynging vp of Chylderen /
as also in conversation and luyng to ge-
ther. But this state is full reposed of for
the manyfold cares and charges that sprig-
ther of / among the wise of thys woozide.
But

But for the moost/ these thynges happen
not for the default of Godly matrimony
but rather of the evell condytyons of the
parsones coniugate and mazed. But as
for those charges which come naturally/
soche they are / that no mā cā be wythout
them / except he purpose to live moze like
a beast/then a man. The thyzde commo-
dity is (as the Apostle testifyeth) that for
advoyding of fornicatyon/ let every man
have his wife/ and every woman her hus-
band. Howe pꝛoffitable this is. The des-
tructyon of the generall worlde with the
floude/ the vnnmercifull death of the Sc̃ Roma. 1.
domites/ the plague of the wicked Gētiles/
and the wonderfull filthy ād wanton lyf-
fe of oure Balaamytes is to open.

Chyfthiye.

Howe necessary it is.

That doth not onelye the blessinge of
our lozde / where he sayeth encrease ande
multyplye/ but also experyence teach vs.
Wherby the strēgth ād efficacie of Gods
woozd in oure bodies is declared/ wher-
foze Chyste sayd vnto hys disciples. All
men can not awake with this sayig. Howe
then seynge that all these pꝛopertyes
parteyne to wedlocke before recyted/ and
nowe also in these oure later daies/ so ho-

6. Timoth
iii.

nestlye bewtifed / wryth Chrystes owne
presence / wryth what other spyrit are the
Romish stocke ledde: then wryth the same
that the Apostle speaketh of: The whych
haue supposid / this state (instituted of
God holy and honest / profitable and ne-
cessary / honoured also wryth Chrystes pre-
sence) to be plaine fylthynges and haue de-
nyed it to the mynisters of the Churche /
as moost oyle and abhominable.

**Interrogations to be made
by the parson / vicar or curate
of thy bydegome and byde.**

Howe saye you brother. **A.** am you
content to take this woman prepared to
be your helper of God / and to receyue her
at his haate / as your necessary comforte /
to passe the dayes of your pylgrymage
in this life / and in hys care and loue / to
use her as the member of Chryste and fellos
wryth hope of eternall lyfe. And to loue her
as your owne fleshy and bones / as longe
as your lyues endure: Let the bydegome
answere.

Howe saye you Syster. **A.** Can you
fynd in your hart to loue this mā in the
reuerend feare of God / and to be obediēt
unto hym / as the congregation is unto
Chry

Chyfte? And yf the lord indue you with
the blessing of yur bodies: that is: the frus-
te of holie wedlocke: are ye content to bryge
them vp in the true feare ande woorde of
God: as long as your lyues endure? Let
the bryde answer.

I Interrogations of the bry- de gone.

I What thinke you the moost mete worke: to
please God with/ in this holpe ordinaunce?

I Answer.

I To trust and beleue ite: false in hym.

That is surely well answered. For Johan. 6j.

Chyft sayth. This is the worke of God/
that ye beleue in hi to whome he hath sent.
And in this cōstraūte beleue. God shall not
onellie/ prepare you a necessary liuyng for
your corruptible bodies/ but also meane
that shal endure to life euertlasting: that is/
his owne flesh and bloud: that ye and your
chylderen thzough it maye liue for euer.

I An other question or In- terrogation.

What is the next pointe necessary to be
sought for: that our celestiall father maye
accept your workes that are done i faith/
out of a pure conscience?

I Answer.

I To seke for the Kingdome of heauen.

c ii That

Math. 6j. That is well spoken and like a Chyristen man. For Chyrist sayth. Seke fyrst for the Kingdome of heauen; and the rightuousnes of the same; and then hath he promysed all thinges besyde forth; to be cast vnto vs. And for that cause; in oure heauens; he petitiōs; of our pater noster; God hath sett oute that principallie to be asked / as the chiefe thinge pertaininge to a Chyristen mā; before all other necessities; as if that were obteyned / all were obtained. And that lacking all thinges wanted. As we saye. Oure father whych arte in heauen halowed be thy name. Thy kyngdome come.

¶ An other Interrogation.

What thinke you the thirde pointe mete to be exercysed in this Godlie state?

¶ Answer.

I To worke in my vocation. To gett my breade in the sweate of my face. And to cast my care to God. And to bring by my Childzen and houlthold in the feare of God.

¶ Pastor.

Brother if thou wilt dilygentlie applie thy selfe / none otherwyle to do / then thou hast in the face of this assemblie answered; I will assure the by the woꝝde of God. That the iust man was neuer cast oute of GOD; that wrought after his com=

commaundemēt/ neither yet his sede beg-
gyng theyz breade And vppon this Gods
lye confessyon . I beseeche oure father in
heauen/ that your faith toward God ma-
ye encrease / loue betwene you both maye
procede oute of a pure harte . And that in
the middelt of a croked ande froward na-
tion/ ye maye shine in a pure conuersaciō/
byngyng vpp your Chylderen in the reue-
rente feare of God . That they maye be
counted and accepted in the faythfull pos-
teritie of Abraham/ Isaac/ ande Iacob.
And that you maye see your Chylderens
Chylderen vnto the thirde and fourth ge-
neration. That of Godlie Chylderen / ye
maye be made Ioyfull Parentes. That

God oure celestiall father maye recei-

ue our honest request/ I praye

you saye all with me/ the

lordes prayer.

Finis.



Deus the spiritus whether they be of
God. Ihen the iij. l. Reg xij. d. 24 at vij.

